THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

VOL. VIII., No. 12.] Registered No. M. 1304. | THURSDAY JULY 21, 1921. | [PRICE: 2 As. Annual Subscription Rs. 6

CONTENTS.

A VISION OF INDIA:
The Rainy Season. By K. S. Ramaswamy Sastri, B.A., B.L. 177

DREAMS OF THE SOUL: By An Indian Dreamer. 177

EVENTS OF THE WEEK. 178

LEADER:
The Indo-Aryan mind, 179
Congress Re-organisation in Madras By S. P. Thiagarajan. 180

LITERARY AND EDUCATIONAL:
H. H. Wilson. By K. S. Ramaswami Sastri, B.A., B.L., 182

MEDICAL:
Doctors as Men of Science. By S. P. Venkatesa Iyer. 184
The Active Principle in Medicinal Durgs—IV. By Eliyurkar G. Subrahmanya Sarma. 184

CORRESPONDENCE:
Dr. Gour's Civil Marriage Bill.—By G. Harischandra Row. 185

A SHORT STORY.
Viravara-A Faithful Servant,—By P. Padmanabha Iyer. 187

THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.
For *bona fide* students Rs. 3 only. Postage As. 13. Extra.
Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

A Vision of India.

THE RAINY SEASON.

BY K. S. RAMASWAMI SASTRI, B A., B.L.

Now slowly comes in view the blessed cloud
In Vishṇu's form lit by the lightning's glows
And by the rainbow's multi-tinted rose.
Th' exultant winds rejoice and roar aloud.
Beneath the pouring rain with its head bowed
And restless wings the crow swift treeward goes.
The golden grain bent, drooping, comatose
Revives and smiles with radiant splendour proud.
The hamsas hastening home now northwards fly;
The peacocks dance with their resplendent plume;
The rivers seawards go with dancing feet.
The yearning youthful maidens vainly sigh
For absent lords and curse the gathering gloom.
But me my seeking love doth gladly greet.

Dreams of the Soul.

BY AN INDIN DREAMER.

LXXIII

Fatigue is the question that Nature puts to struggle. Will the answer be Peace ?

Doubt is the question that Nature puts to the intellect. Will the answer be Wisdom ?

Decay is the question that Nature puts to Desire. Will the answer be Love ?

Satiety is the question that Nature puts to Pleasure. Will the answer be Bliss ?

Death is the question that Nature puts to Life. Will the answer be Immortality ?

Samsara is the question that Nature puts to the Ego ? Will the answer be God ?

LXXV

Let work not be a clog around the feet of search but a messenger from the heart to the Beloved.

Let work not be chains tying the soul to the earth but wings bearing the soul to Freedom.

Let work not be the prison wall shutting out the beyond but an ever-open gate leading unto the Beyond.

Let work not be a hangman's strangling rope round the neck but be an up-surging song from within in praise of the Beloved.

Let work not be a misleading will-o'-the wisp luring us into the shadow of death but a trusty and loving guide to the trysting-place of Soul and God.

Events of the Week.

We are told that the Swedish educational authorities, in the course of a now scheme recently instituted, have issued interesting instructions to teachers of history. In this, they say: "The teaching of history must be planned and carried out in such a manner as to make the development of peaceful culture and of a political system of government through the centuries its chief object. It should be impressed upon the student that the greater the degree of culture the more war has been looked upon as evil, and attention should be drawn to the misery war always brings in its train, though at the same time the differences between offensive and defensive wars should be emphasised." "The teacher should take pains," the instructions proceed, "not to foster hatred and enmity towards other nations, and should impress upon his pupils that peace and a good understanding between all nations is the chief condition upon which the common progress of humanity depends. Children must be made to feel that heroes in the work of peace exist, and that through their courage and self-sacrifice their countries have been well served."

* * *

The following from the *Manchester Guardian* will no doubt be read with interest:—The Government of the United States has made another bid, in the course of a long series, for a working compromise with Mexico. Since there are considerable British interests also in that sensational country, we are not wholly unconcerned with American policy towards Mexico. The official American attitude, in brief, is that certain Mexican governments in the past having given to foreigners the right to exploit Mexico's wealth, no succeeding Mexican Government can deprive them of this right. When a Nationalist Government happens to be in transitory power in Mexico its view, on the other hand, is that Mexico's oil and other wealth belongs to the Mexicans, and that the foreigner, despite obligations entered upon by previous governments, may go hang. America rightly protests against simple expropriation of foreign interests unless some compensation is paid. Mexico would, one thinks, be unwise to expropriate and compensate. Better use the "gringo's" brains and money, allow him a fair return for the use of them, and save the ultimate ownership of Mexican resources for the Mexican people against the time when they can exploit them for themselves.

* * *

The "Indian Social Reformer" writes:—Mr. Sastri's resolution, which was to have been placed before the Imperial Cabinet on the 24th June, on the status of Indians in British colonies, and which, in the words of its distinguished sponsor, was to have been the acid test of the attributes claimed by the Prime Minister for the British Empire, seems to have imitated the Pons-Winnecke comet, for which the world has been gazing at the sky for over a month. Coincidently with this phenomenon, Mr. Sastry seems to have left the stage clear for his colleague, the Maharao of Cutch, whose durbari platitudes have been cabled out at great length to a bored public in this country. Mr. Sastry's single little contribution during this interval, has a significance of its own. He has repudiated to an interviewer the allegation, of which we had not heard anything in this country, that he invited Mr. Hughes, the Australian Premier, to visit India. He says that he merely reiterated a general opinion that the visit of a Dominion Premier or two to this country, may smooth the way to the solution of the Indian problem in the Colonies. Mr. Sastry had better be careful about his casual remarks which, in the prevailing political atmosphere, are apt to be twisted to mean what he never dreamt of saying. Mr. Hughes may come to India and shoot tigers, but it will not solve any problem. The only inference possible from the total silence that has settled upon the acid test resolution, is that either it never came before the Cabinet or that it was ignominously rejected. The Joint Committee of Parliament on Indian affairs it is reported, is about to issue a statement on the status of Indians in the Colonies, evidently as a consolation for the miscarriage of Mr. Sastry's resolution in the Imperial Cabinet. The Dominions will not be bound by the Parliament Committee's statement, nor for the matter of that, will India, unless it does full justice to her rights as an equal partner in the Empire, which, frankly we do not expect it to do.

* * *

The first subject discussed by the Imperial Conference was that of Imperial policy in the Pacific and the Far East and the three main considerations which had guided these deliberations were the desire to maintain close friendship and co-operation with our old and proved ally Japan; to preserve the open door to China and to give the Chinese every opportunity for peaceful progress and development; and to secure friendly co-operation with the United States on which all members of the Imperial conference had agreed that the peace of the world depended more than any single factor. The first step was to ascertain the exact position as regards the Anglo-Japanese Treaty and this had been done. The Premier said that notice had been given to the League of Nations that both the British and the Japanese desired that the Treaty should harmonise with the Covenant of the League and wherever the Covenant and Treaty conflicted with one another the Covenant should prevail. All the representatives of the Empire had agreed that our standpoint on the questions discussed should be communicated with complete frankness to the United States, Japan and China and Lord Curzon last week had conversations with their representatives to whom he expressed the strongest hope that a way would be paved to conferences on the problems of the Pacific and the Far East. Mr. Harding's view had been published and he had taken the momentous step of inviting the powers to a conference upon the limitation of armaments, besides suggesting a preliminary meeting to discuss the Pacific and the Far Eastern questions. Mr. Lloyd George welcomed Mr. Harding's initiative in his reply and mentioned that China also had replied favourably and there was good reason to hope that Japan's reply would be in the same sense.

* * *

The Amedments Commission of the League of Nations has taken as important decision. Dr. Benesh, for Czecho-Slovakia, proposed an amendment of article 21 to regularise regional understandings such as the "Little Entente." The Chinese delegate objected that regional understandings, except the Monroe Doctrine, were incompatible with the League.

The Commission held that the Chinese point was fully covered by three existing articles of the Covenant—18 (publication of treaties), 11 (dangers to peace to be brought before the League) and 19 (reconsideration of treaties incompatible with the League). The following compromise amendment was accepted, subject to a Chinese reserve:—

"Agreements between members of the League tending to define or complete the engagements contained in the Covenant for the maintenance of peace or the promotion of international co-operation may not only be approved by the League but also promoted and negotiated under its auspices, provided these agreements are not inconsistent with the terms of the Covenant.

"Special conference of the members of the League concerned may be summoned for this purpose by the Council or the Assembly."

* * *

We learn from a contemporary that "the Duke of Connaught has expressed before a French minister how great a wonder it had been to him to see the striking unity of the Indians everywhere, during his last visit to this country. When a people was thus determined and united, how long cauld Swaraj be withheld from them? The Duke is also said to have compared his reception by the people of India, as he passed through the great cities, to that of the German visitors in 1870, when not a Parisian was seen to open his window-shutters, even to cast a look of curiosity. It is said, the whispering rumour goes, that M. Clemenceau too has been highly impressed by his recent Indian experiences at the strong will and determination of the Indian people for their national regeneration."

The Hindu Message

The Indo-Aryan mind.

It is a trite saying but yet worthy of note that genius is *national* as much as it is *individual*—that nations are as much differentiated from one another by their bent of mind as by their distinctive customs and habits, by their social institutions and political organisations. The blustering Pat, and the canny Scot, the business-like Englishman and the intellectual German, the phlegmatic Dutchman and the light-hearted Franchman are nearly as much distinguished from one another as the several *Infimae species* in any scientific classification. The difference is due, in a large measure, to local environments and climatic conditions and the historic march of events, which as it flows on, leaves its impress on the national mind and moulds its nature and develops its tendencies. But after making allowances for all the extraneous influences, there yet remains a germinal substratum, which gives a coloring and a shape to the intellectual life of a nation and which gives a direction to the activities of a nation's intelligence. This instinctive peculiarity of national genius has had no small share in making the history of a nation as much as history has re-acted on the original tendencies of the national mind.

The foregoing remarks may serve to explain how the Indo-Aryan mind represents a particular type—the spiritual and introspective. The Indo-Aryan has ever directed his intellectual energies towards the solution of those problems of metaphysics, that have engaged the minds of all thinking men ever since man began to think—problems that baffle the human mind but fascinate it all the same, that, as G. H. Lewis has so expressively put it in his 'History of Philosophy,' have given a circular motion to the march of philosophic thought as contrasted with the linear progress of science. Shut up by the ocean on three sides and the Cyclopean gates of the Himalayas on the fourth, provided with the necessaries of life by the fruitful resources of a land 'flowing with honey and manna,' and freed from the distractions incidental to the pursuit of material wants, impressed by the variety of nature's scenes abounding in the several shades of the sublime and the beautiful, the Indo-Aryan, with his instinctive aptitude for subjective investigations, naturally turned to introspective methods of thought and has enriched his national literature with a legacy of speculations, often of inimitable worth, though sometimes of a fanciful character. Thus it has come about that the modern orthodox Hindu is more religious than any other, that religion plays so large a part in his life, that all his social institutions are so inextricably bound up with his religious beliefs and practices. He does everything religiously, eats religiously, dresses religiously, and thinks religiously in all that concerns him.

This peculiarity of the Indian mind is naturally reflected in the Indian literature, which, no matter what branch it concerns itself with, is everywhere deeply tinged with this *religiosity*. A survey of Indian literature would be mainly occupied with an examination of religious practices and speculative systems. Drama and Poetry, Grammar and Logic, Astronomy and Medicine, Geometry and Surgery—in short, all branches of Indian literature owe their initiative to religion and are religious in their aims and tendencies. The Puranas mainly supply the machinery of Sanskrit dramas, Rama and his adventures furnishing an endless theme for dramatic exposition. Two of the three plays of Bhavabhuti relate to Rama and two out of the three attributed to Kalidasa are based on the Mahabharata. Of the five classical poems in Sanskrit, one centres on the story of Ramas's life, one on that of Krishna and another on the adventures of Siva. The Paninian system of Grammar is said to be based on the Sutras of Mahesvara; Vyakarana claims a *locus standi* mainly as a *vedanga*, a hand-maid to the study of the sacred scriptures. Indian logic does not, like its western rival, pursue an independent investigation into the canons of ratiocination and methods of estimating scientific evidence; it purposes as its final aim *apavarga* or final emancipation from the trammels of recurring life and death. Indian Geometry owes its birth to the exigencies of sacrificial observance, the *Sulva* sutras forming a necessary complement of the Srauta Sutras. Indian surgery owes its inception to the dissection of the several parts of the sacrificial victim and the necessity of identifying them by means of their distinguishing marks. The origin of Indian

astronomy may be similarly traced to Vedic sacrifice, as the several sacrifices had to be performed in different seasons and under different constellations.

Thus all departments of Sanskrit literature derive their inspiration from religion, carry a religious aroma about them through their various ramifications and, where they do not bear directly on the details of religious systems, yet seek a religious sanction for their *raison d'eter*. Sanskrit scholarship is thus more or less synonymous with a deep study of Indian religious and philosophic systems. But religion or philosophy is no matter for mathematical demonstration and cannot be tested by the ordinary methods of science. Religion and faith appeal to the emotional susceptibilities of man and can be understood and appreciated only if approached with sympathy and reverence. Indian religions maintaining, as they do, a certain degree of reserve and secrecy, and entirely free from an element of mysticism, are all the more difficult to understand. Add to this, Indian sacred books reserve many things for a personal, ear-to-ear communication from the Acharya to the well-tried pupil, and express their ideas in a figurative and peculiar manner which would yield little sense in the absence of the Acharya's clue. It is no wonder then that western Sanskritists with all their refined culture and general attainments, their profound erudition and wonderful application, their critical methods and facilities for research have failed to reap that harvest which, in the opinion of cultured Indians, is in store for the earnest and devout inquirer.

———

Congress Re-Organisation in Madras.

By S. P. Thiaga Rajan.

To a dispassionate observer there seems to have been a good deal of indecent haste about the manner in which the "new" Provincial Congress Committee met at Trichinopoly. The facts are simple. The old committee is in plenary exerise of its office till its successor gets into working order. And under the new rules it is imperative that the District Councils should be in order before they elect members for the Provincial Committee. It is now contended that in certain Districts, elections have not been held or have been characterised by extreme irregularity. In fact in Chingleput and Tanjore South, almost every name on the District Council is challenged. In these circumstances the "old" committee called for a meeting of the "new" Committee at Trichinopoly on the 17th instant. Meanwhile, at the instance of certain members of the general body of the "old" committee, a meeting was convened on 15th instant at Madras by the Secretary to consider if the action of the Executive in fixing the date and place of the new meeting ought not to be revised. It is disheartening to read the rather undignified happenings at that meeting. Hardly was any weight attached to the overwhelming considerations which pointed to the necessity of starting the new organisation under the happiest poosible auspices.

A study of the actual numbers present at the Trichinopoly meeting would throw further light on the mentality of those who so dexterously pulled the wires. Of the 820 delegates who constitute the Provincial Committee under the new dispensation, it is admitted that only 600 have been elected up to date, though we have been told as a consolation that they were gaily trooping up to Trichinopoly. And of these 600, the reader has to bear in mind that a goodly number, representing Tanjore South, Madras and Chingleput are being seriously questioned their right to represent their respective areas. When these are eliminated, as in strict justice they will have to be done—the consciousness of which has been at the bottom of the many lucubrations at the Madras meeting about the practice of the British and Indian Legislatures—the actual number elected has a big hole made into it. The official figure of those present at Trichinopoly is given as 218, wherefrom the number of gentlemen whose representative character is questioned has to be deducted. And what is then left over but a rump? The Executive seem to have slurred over these ugly things in a mood of gay irresponsibility. The new committee is not therefore in plenary possession of office. The old committee has been told rudely that it is dead and in fact has no right to live. Still it protests, and rightly we think; though the new breed of Congressmen animated by a stern resolve to be up and doing and fighting for their country in order to reach the distant goal within the prescribed time are likely to pay little heed to what they are determined shall be a voice from beyond the grave.

We did not expect that the motion for adjournment which was moved at Trichinopoly would meet with such a sorry fate, in view of all the facts, set forth in the dignified protest of those at Madras. We however should severely condemn the attitude of the gentlemen who protested in not attending the Conference—unless indeed they wanted Congress work in this province to get into a rut or to be demoralised. True indeed they question the very legality of the new Committee. But still we think it would have been loyalty to the Congress if they had raised the question at Trichinopoly and protested with voice and vote against the Congress in this province being stultified like that. Nor did the gentleman who moved the adjournment think of anything more important than the narrow personal ground which runs as a hoarse refrain through all the high and mighty deeds of our Provincial Hampdens. It is incomprehensible why he did not refer to the weightier grounds for adjournment. The action of the executive in calling for a meeting of the "new" committee was unauthorised in as much as it had not the sanction of the general body in whom is specifically vested the power to make all arrangements regarding the meeting of its successor. Mr. T. V. Venkatrama Iyer dare not contradict this; for in reply to an interrogatory at the Trichinopoly meeting he is simply content to say that "it was decided at a meeting of the Executive

Committee"—which is nothing to the point, as even that learned gentleman cannot deny. Again there was no real urgency for the new Committee meeting on that date as the meeting of the All-India Congress Committee had been postponed. If it was true that on the 17th instant there was no time to get the consent of the nominees who were to attend a meeting on the 28th instant, and if it is a valid consideration for voting purposes that the nominees should be ready "to go to distant parts on short notice, even when there was difference of opinion," as was contended by another learned luminary of the law, it will be seen that the area of choice is too limited: and our position is strengthened for an adjournment of the new Committee. It is not necessary to advert to the confusion and alleged irregularity in the District elections.

From all these considerations therefore, we cannot help thinking that the interests of a clique or party seem to have been placed above the interest of the nation as a whole. We admit that in view of the great work that lies before us, the necessity to get to vigorous work without delay, it is obviously desirable that technical objections ought not to be made an obstacle in the way. But neither is it to the interests of the country to put a new-born constitution into a straight waistcoat of rigid rules, which goes far from ensuring its healthy growth. Congress work in any province is too sacred an undertaking and must be kept absolutely above even the shadow of a suspicion of anything underhand, or which savours of jerrymandering. Enthusiasm, highsouled ardour, impatience at the obstacles in the way in pressing forward to high aims is all very well and in its own place: and we bow our heads in silence to those evangels of a New Day. But, as the leader-writer in Saturday's "Hindu" will put it, the enthusiasm which is impatient to the point of arrogance is a bad substitute for political commonsense. In both the meetings, at Madras and again at Trichinopoly, we look in vain for sanity and balance among the leading actors—so eager to captain us in the perilous voyage to reach Svaraj.

We who have a different reading of our national destiny and have time and again adverted thereto in these columns, we have nothing but to watch all this great turmoil and agitation. Yet we would, if we may draw the attention of our furious non-co-operators to the living example of Gandhi himself, political governments, parliamentary constitutions and democratic machineries have all a human value no doubt, and even Gandhi, sworn enemy of a mechanical civilisation, has at last, we find, been forced to convert himself, in practical politics at least, to the machanical creed. His position is easily understandable: even a Gandhi must go with Nature, *i.e.*, here our national *Svabhava*; even a Gandhi, in other words, should go with his country. This can be elucidated in a few more words. If the country is unripe, the real leader must accept the limitation as his own and help the country to outgrow its own imperfection. As a brilliant thinker of our own days so tersely puts it, the chosen of the nation must be the nation's man; if he has to serve the people, he must live the people's will; if he has to correct and purify, he must do so by first identifying himself with the people's nature, good, bad and indifferent and whatever may be contained in the totality of that nature. In other words, not in rejection, but in acceptance and unreserved assumption of the national *Swabhava* lies the proper spirit of national service. Therefore it is that Mr. Gandhi is invariably right and there is nothing further to be said. It seems that most of our leaders require a greater *Sadhana* and a deeper longing for Truth. Whoso hath ears, let him hear.

We have read with great regret the *Wednesday Review's* cynical comments on the nation's splendid response to the Bezwada call. We had not the least idea, till we had seen its paragraph, how much ignorance and hatred out of that very ignorance, how much of suppression of truth and suggestion of falsehood, all under the seeming guise of a regard for the decencies of political warfare can be squeezed into a newspaper paragraph. We have no wish to be unduly harsh. The *Wednesday Review* has had its days of unclouded sunshine and it is a great pity that in these latter days it should set itself up against the newborn nationalism of the country. We cannot understand the malignity or the self-depreciating instinct which has prompted it to pen these absurd comments.

* * *

The paragraph opens with an assumption of historical knowledge that makes us smile for very shame. True indeed history—even of that school which spells itself with a H—does not record an instance of a people being made independent by public subscription. Had the *Reviewer* cared to enquire, we may tell him it is because the historian concerns himself with a description of the chief animating forces, of which public subscriptions are the effects; for no political movement can be propelled without the aid of funds. The subscriptions are an indication of the people's appreciation of the struggle: and incidentally call forth the best that is in the people. Not merely that, the subscriptions are only a call on the moneyed: a national movement though it has to be fed with funds is not solely a matter of money. What the critic of the *Wednesday Review* has forgotten is that the alacrity with which the public come forward with their purse to support a movement is a test of sincerity and is only faintly indicative of the vast reserve of power in such a people and of the necessary development, as a corollary, of the civic virtues and sentiments essential to the fulfilment of the movement. As for the Tatas investing in it, the writer is blind to the meaning of high finance and its interest in the dominance in the minds of all nationals of imperialist and aggrandising designs. In so far as the Tatas stand for high finance, and positing a problematic instance, if ever it should happen Indians should rise up in arms against our present British rulers, we shall not be surprised if the Tatas should be supplying on payment both the Indian insurgents and the British army with deadly weapons on a pretty impartial scale. Such is high finance everywhere; and the fact the head of the Tata firm happens to be an Indian ought not to cloud the vision of our Wednesday Reviewer.

* * *

We have then the gratutious assumption that it is not a *public* subscription; that a few wealthy individuals were by desperate devices persuaded to part with their lakhs in order to save Mr. Gandhi's face. The critic must have fallen low indeed to lean for support on so silly an assumption. Wealth everywhere, as we have said, stands from this new movement; and wealth is essentially conservative and dreads change of any kind. We could not think of any greater test of the widespread devotion to the Congress cause than the Bombay millionaire parting with his lacs, whatsoever jaundiced eyes might see therein. Enough has been said in a leading article in these pages in an earlier issue to disprove our contemporary's false assumption that it is not a public subscription. In that same number have been answered as if by anticipation our contemporary's fling at Madras: and we have shown that the conclusions so complacently drawn therefrom are not sustainable. As for the damaging facts, to which our contemporary alludes, that need not and does not dishearten our honest workers. The mere fact that, as our

contemporary itself recognises, these "damaging" facts have been brought to light by non-co-operators themselves ought to open its eyes to the compaign for purity in all walks of life which Mr. Gandhi and his followers are so vigorously conducting. The sins of the followers can never touch the saints: and the fact that a number of black sheep have occasionally been found in this camp is no detraction from the great, the noble task which the party has as a whole taken upon itself and begun to discharge in a handsome manner. It is woful for us, who have appreciated the *Wednesday Review* in its earlier days of promise, to note how it has fallen an easy prey to the obstructions and hesitations of the calculating intellect.

* * *

It is not merely enemies and detractors like *Wednesday Review* that success often brings but also new friends and advisers from unexpected quarters too. Malavyaji, the great Congress stalwart, so dignifiedly opposed for so long to the 'destructive' campaign has suddenly restirred and places himself by the side of the Mahatmaji. Probably it is with a distinct policy of giving a diplomatic turn to the non-co-operation movement in conformity with his ideal of Dominion Home Rule that the Panditji rushes forward today to join Mr. Gandhi's banners. The Panditji is an excellent politician, a pure and sincere Svadeshist and an ardent patriot of the very highest order. His cool, solid and far-sighted wisdom will, we think, have a sobering effect on the rushing impetuous, inspired personality of Mr. Gandhi. If the country should need a more intellectually circumspective and thoroughly thrashed and expansive movement of political thought and action, in addition to the supremely intensive and excellently heart-appealing movement of Mr. Gandhi, Pandit Malaviya's hearty co-operation will no doubt be of immense value and significance to the great cause of Indian Nationalism: and as such Pandit Madan Mohan's re-entrance into the active field is a welcome fact full of rich and beneficial promise.

* * *

Of another Bengali recruit to Mr. Gandhi's standard, the *Standard Bearer* writes: We have not been astonished to find our Vedanta-ratna of Bengal, hailing from the land of Pratapaditya, throwing out a wire-feeler, as he proposes for a compact, with the express intention of re-formulation of the political aspiration and endeavour of India in joint consultation with the leaders of all parties and with all shades of opinion. Clearly evident, of course, is the fact that there is a serious thought in the air, of which Vedantaratna poses himself to be a catholic spokesman,—to prune the Mahatma's frank and ever-sanguine statement of India's destiny into a shape palatable to British Imperialism, of course, of that re-constituted Imperialism which is being trumpeted forth by British statesman as a grand and mighty centre of the free and self-governing nations. Mr. Mazumdar seems to think that if the political leaders of all shades join their brains again and demand Swaraj for India, and the British nation and the Indian Government flatly deny it to her, India will be sound and morally justified to stick to the policy of non-co-operation. What to day is Mahatmaji's Non-co-operation, will then become a really national declaration—India's Non-co-operation, whole-hearted and general. Vedantaratna is right so far as he is sincerely desirous of a political solidarity—the thought too is fine and if at all, it weighs on the Mahatmaji's mind, the new and larger phase that Non-co-operation will take, will be a significant departure.

POCKET SANSKRIT CLASSICS.

THE VALMIKI RAMAYANA

A series of handy volumes of the standard works in Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one s pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. **Price of each volume As. 12.**

Sri Vani Vilas Press, Srirangam

Literary and Educational.

H. H. Wilson.

A SKETCH OF HIS LIFE AND WORK

Born 1786. Died 1860.

BY K. S. RAMASWAMI SASTRI, B.A. B. L.,

(concluded.)

HIS VIEWS ON INDIAN RELIGIOUS LITERATURE.

His views on Indian religion and culture are entitled to our respectful attention though in many respects modern scholarship, and especially modern oriental scholarship has moved away from his tentative conclusions based on insufficient premises.

He quotes with approval Mr. Colebrooke's view that "the real doctrine of the Indian scripture is the unity of the Deity, in whom the universe is comprehended and the seeming polytheism which it exhibits offers the elements and the stars and planets as gods." The Hindu view is that God is One and Absolute and is the Eternal Light which vivifies and guides and controls the divine agencies who sustain the universe as commanded by Him. Stress is laid throughout the Veda on the unity of Godhead. एकं सद्विप्रा बहुधा वदन्ति (The Absolute Existence is one, the sages call it variously.) It is hence absurd to call the Vedic religion as the worship of the personified forces of nature. This is one of the current fictions of wertern scholarship.

Wilson accepts also another fiction of scholarship—that there is no reference to image worship in the Vedas. This sketch is not a suitable place to enter into an elaborate discussion of this question. Another wrong current view which he endorses is that the doctrine of incarnation is foreign to the Vedas.

In regard to the Puranas he says in his introduction to his translation of the Vishnu Purana, "they repeat the theoretical cosmogony of the two great poems (the Ramayana and the Mahabharata); they expand and systematise the chronological computations and they give a more definite and connected representation of the mythological fictions and the historical traditions. But besides these and other particulars, which may be derivable from an old, if not from a primitive era, they offer characteristice peculiarities of a more modern description, in the paramount importance which they assign to individual divinities, in the variety and purport of the rites and observences addressed to them and in the invention of new legends illustrative of the power and graciousness of those deities, and of the efficacy of implicit devotion to them. Siva and Vishnu, under one or other form, are almost the sole objects that claim the homage of the Hindus in the Puranas." The main function of the Puranas, according to Hindu ideas, is उपबृंहणं (supporting and amplifying the vedic teaching). Col. Vans Kennedy says. "I cannot discover in them any other object than that of religious instruction. The description of the earth and of the planetary system and the lists of royal races which occur in them, he asserts to be "evidently extraneous and not essential circumstances, as they are entirely omitted in some Puranas, and very concisely illustrated in others, while on the contrary, in all the Puranas some or other of the leading principles, rites, and observances of the Hindu religion are fully dwelt upon, and illustrated either by suitable legends or by prescribing the ceremonies to be practised, and the prayers and invocations to be employed in the worship of different deities (Researches into the nature and affinity of ancient Hindu Mythology). The Puranas cer-

tainly contain historical facts but their main purpose is certainly the amplification and illustration of the teachings of the Vedas.

Wilson points out further that "the pantheism of the Puranas is one of their invariable characteristics." Pantheism is a word often used in regard to Hindu conception of God and the universe but such a use is inaccurate and erroneous. The representative and prevalent sections of higher Hindu thought have always proclaimed the Infiniteness of God. Though they have always declared God as the sustainer of the universe and as immanent in it, they have never regarded the visible and mutable phenomena of nature as being God. The nomenclature of Western philosophy is not at all suitable for describing the fundamental conceptions of the higher Indian thought.

In describing the old classification of Puranas into *Sattvik*, *Rajasik* and *Tamasik*, Wilson uses the words pure, passionate and gloomy to describe the classification. These are utterly inadequate and are even misleading. The three words describe the constituent elements of the universe which are as present in matter as in mind. The only English words that can in some measure bring out their force and import, though even they are inadequate and unsatisfactory, are self-poised rhythm and harmony, activity, and *inertia*.

Wilson dicusses in his introduction to his translation of Vishnu Purana the question of the authenticity of the Srimad Bhagawatha. He comes to the conclusion that it is not one of the Puranas and that "it cannot be doubted that the Sri Bhagawatha is the product of uninspired erudition." I cannot conceive of a worse absence of literary or historical perception than this. The *Bhagawatham* is among the great gems of the world's higher life and it is no extravagant claim to say that it is perhaps the finest and most radiant of them all.

In regard to the solar and lunar dynasties and the extension of the Aryan Empire Wilson says: "The most adventurous emigrations, however took place through the lunar dynasty, which as observed above, originates from the solar, making in fact but one race and source for the whole." We must take up this illuminating idea and study Indian Puranic traditions in proper perspective. We are now vacillating between sceptic rejection and uncritical acceptance in regard to those traditions.

The Puranas certainly contain valuable historical material and all the results of modern scholarship obtained by the often misleading and certainly inconclusive methods of epigraphic and archaelogcial study have to be tested in the light of our traditions as preserved in our Puranic literature. In all these matters we must discard our present mental habit of subservience to the dictatorial pronouncements of imaginative but unscholarly western scholarship and pursue independent methods of investigation and arrive at independent results to reveal the self-realisation of the soul of India in her radiant past.

In his introduction to the translation of *Rig Veda*, he has taken great trouble to expound the hymns in a systematic form. He says: "The worship which the Suktas describe comprehends offerings, prayers and praise..................The ceremony takes place in the dwelling of the worshipper, in a chamber appropriated to the purpose and probably to the maintenance of a perpetual fire, although the frequent allusions to the occasional kindling of the sacred flame are rather at variance with this practice. There is no mention of any temple or any reference to a public place of worship, and it is clear that the worship was entirely domestic."

Wilson however gives currency to various notions of doubtful accuracy about the Vedas. His general assertion that Siva, Krishna, and other names do not occur in the Vedas cannot be accepted. Indian scholarship must take up these and other questions and try to solve them, giving due prominence to traditions and traditional interpretations.

About Sayana Wilson says well: "though the interpretation of *Sayana* may be occasionally questioned he undoubtedly had a knowledge of his text far beyond the pretensions of any European scholar, and must have been in possession, either through his own learning or that of his assistants, of all the interpretations which had been perpetuated by traditional teaching from the earliest times." It is this spirit that is unfortunately wanting today alike in oriental and occidental scholarship, and the want of it has led to many unconscious lapses from truth, misrepresentations, and grotesque suggestions unwarranted in fact. Wilson further says about Vedic exegesis: "It may be doubted if the inpediments to a right understanding of the text of the Veda have been accurately conceived of, specially when they are confined to peculiarities of grammatical construction, or the use of words not found in other works, or employed in an unusual acceptation. The far greater portion of *Vaidik* grammar is as systematic as that of the laws of Manu...... ......at any rate, such a concordance has still to be established, and until it is effected, we may be satisfied with the interpretations given us by the most distinguished native scholars, availing themselves of all the *Vaidik* learning that had preceded them, or that was contemporary with them, and inheriting no inconsiderable assistance from traditional interpretation preserved by the professional teachers of the Vedas." He says further about Yaska and Sayana: "Even if it were not so, their undeniable learning and their sympathy with the views and feelings of their countrymen, amongst whom were the original authors and expounders of the *Suktas* must give a weight to their authority, which no European scholar, however profound his knowledge of the Vedas, can, in my opinion be entitled to claim." If only Professor Roth and some of the Indian *savants* who care more for the applause of the western *savants* than for the traditions and the teachers of the traditions, acted on this wise principle, how much of ignorant but self-laudatory scholarship would have remained in that oblivion where it deserves now to go and remain for ever.

CONCLUSION.

H. H. Wilson's work is thus voluminous in its output and luminous in its insight. Many of his ideals and theories have undergone revision in the light of subsequent research but his life and his example are of inestimable value. He "scorned delights and lived laborious days" and was certainly one of those who heard the call of the future and filled the present with equipment from the treasury and armoury of the past to march towards the great age that is to be.

2500 books, Sanskrit and English, of the value of more than Rs. 10,000 are to be distributed gratis. Apply with Two Annas stamps for postage &c., for full list and particulars, within seven days from this date.

ASHTEKAR & Co.,
POONA CITY.

Medical.

Doctors as Men of Science.

By S. P. Vencatesa Iyer.

Last week I gave abundant literary evidence against the Doctor. We shall now enquire into some of the chief medical celebrities and see how far they deserve to be called men of science.

I shall first take John Harvey, the discoverer, I had almost written the inventor, of the circulation of the blood. He believed in the King's touch and bleeding. He was born in 1578 and was Surgeon to James I and Charles I. Probably, no life was ever saved by Hervey's discovery and some deaths may have been caused by overdoing the analogy and top-speeding the circuit, which those who doubted it would escape. The earliest statistics we have are very unfavourable to medicine, but they were not compiled by medical men. In 1552, at Mentua Carpentaria, three miles from Madrid, two thousand were let blood and all died. (Buckle). Since then, the fully licensed medical practitioners compiled their own statistics, and the value of bleeding was soon re-established. In 1824, the medical men successfully bled Byron to death at the age of thirty-six. There was of course no mention of bleeding in the death certificate. Uneducated people refused to be bled and the practice was slowly discarded.

Perhaps the greatest celebrity after John Havey would be Sir Thomas Browne M. D., the first titled medicine man. His statue at Norwich states among other things that he was soldier and doctor, too; that he was notoriously learned and that there was plenty of him. He believed in King's touch, bleeding and burning witches. Some of his other beliefs, says the Viscount Harberton, can be guessed from *Collectanea Medica*, London, 1725, probably the first standard medical work known in England. The nature of the 'severeign remedies' adopted by the profession can be gathered from p. 25 :—

For quincy, powder of burnt owls, one drachm; cat's brains, two drachms: dried and powdered blood of white puppy dogs, two drachms.

For colic, wolf's guts dried and powdered, two drachms; old man's urine, three drachms: sheep's excrements, three drachms. A sovereign remedy.

For more serious complaints, the remedy was the King's touch or bleeding. The objection to this work was that the "sovereign remedies" were in English. The medical men did not repeat the mistake, and the exact materials of pure glycerinated calf-lymph or the Almoth Wright anti-typhoid vaccine are veiled in mystery; one is some form of horse-grease cow-pox and the other is a germ-broth of some kind derived from human excrement. "Whether in 1725 or 1916, the M. D. seems a 'dirty dog'." Indeed. The curious thing about Sir Thomas was that his antipathy to ignorant men caused him to compile a book called *Vulgar Errors*. His own errors, of course, were culture; *cf.* for colic, wolf's guts, dried and powdered, etc., etc., administered to all the leading families.

The next great titled medical celebrity would perhaps be Baron Dirusdale, M. D., a very distinguished medical practitioner. He secured the largest fee ever paid to any professional man, whether doctor, lawyer, attorney or churchman, who have all earned big fees in their time for services rendered. In 1769, Dr. Dirusdale, as he then was, inoculated with smallpox Catherine II of Russia and her favourite Potemkin. In other words, in accordance with the best medical tenets of the time, he gave them both smallpox, and he doubtless felt sure they would like it. For this he actually 'trowsered' £ 12,000 in cash, with an annuity of 500 a year, and the title of Baron thrown in. By 1840, if Baron Derusdale had performed a similar feat in England, he would simply have been thrown into goal, for the valuable remedy of giving people small-pox had, owing to its pernicious results, become illegal. The remedy was introduced into England from Turkey by Lady Mary Wortely Montagu in 1718. By 1754, the Royal College of Physicians were disappointed at the remedy not being in more general use, and they were particularly astounded at the apathy of the uneducated classes. Accordingly, the leading physicians published a manifesto stating small-pox inoculation "to be highly salutary to the human race," Before that, they must have compiled valuable statistics, for so brilliant a thinker as Voltaire was evidently much impressed with the eloquence of their testimony and the convincing nature of their figures. (*Letters on England.*)

Yet in 1840 the practice was made illegal! If in 1769, Baron Dirusdale had become doubtful as to whether he was justified ni presenting Catherine of Russia, and her favourite Potemkin, with an attack of smallpox, and if he had wired to the Royal College of Physicians for advice, they would have wired back: "Ignoramus, not a moment to lose, give it her at once." Anyway she got it and so did her favourite.

The Royal College of Physicians, till close on 1900, must have published some eloquent testimony on the value to humanity of brandy, port, burgundy and alcohol generally; so much so that temperance folk had to pay an extra rate for insuring their lives. People who were "run down" were ordered by their medical advisers to drink port and burgundy and "tone up" the system; they frequently regretted it. Temperance folk of little education said with some truth that those vintages would only "tone up" the nose. The new doctor with his "scientific" microscope and his myriads of microbes has changed his doctrines, but he has not therefore altered all his medical traditions and suddenly bocome right. The fact is that certain microbes are the symptoms of a disease and not the cause.

(*To be continued.*)

The Active Principle in Medicinal Drugs—IV.

By Eliyurkar G. Subrahmanya Sarma.

The three doshas ordinarily called the humors form the fundamental basis of the Ayurvedic system of medicine and it is upon these the axis of the system rests. It is therefore an absolute necessity that a real Ayurvedic Physician should be conversant with this relationship between these humours and the Rasas in a Drug. We shall deal with this subject in full when we discuss the nature and the properties of these Rasas in a separate article. At present we shall be content with enumerating here that these Rasas themselves produces the Doshas. "रसा एव दोषान्जनयन्ति" We may refer our readers, in this connection, to the Presidential address of the Third Dravida Vaidya Sammelan held at Conjeevaram in January last wherein it will be found explained, by M. R. Ry. K. G. Natesa Sastrial avl. M. R. A. S., how these Rasas produce the Doshas.

From what we have said above that the five elements alone contribute to the Drug its Rasa, we are compelled to enquire into the properties of these five elements or the Pancha Bhutas. If we could understand them correctly many of the otherwise inexplicable statements will be found easily explained which will afford us enough knowledge and help us in rightly understanding the principles that have been laid down in the Hindu system of medicine. Before proceeding further therefore, with our enquiry into the relationship of the Rasas, as explained in the Ayurvedic literature, and the active principle in a medicinal Drug as laid down in the allopathic system, we shall try to acquaint ourselves, first with the nature and properties of these five elements individually.

Of the five elements mentioned herein Prithivi is the foremost whose nature is described as follows:— स्थूल. सान्द्र, मन्द स्थिर, गुरु कठिन, गन्ध, बहुलं, ईषत्कषायं, प्रायशो मधुरमिति पार्थिवंम् । तत् स्थैर्यसंघातोपचयकरं विशेषतोऽधोगतिस्वभावमिति ।

which means that it is a physical, solid, hard, substance not easily digestible, and has a smell; that it occupies space and is slightly bitter, but generally sweet and so on. These characteristics of the Parthiva substance answer for their properties viz., immovability, solidarity and heaviness and therefore of a tendency to go down.

The next element App, is described to possess similar characteristics which are,
"शीत, स्तिमित, स्निग्ध, मन्द, गुरु, सर, सान्द्र, मृदु, पिच्छिलं, रसबहुलमीषत्कषायं आम्ल लवणं मधुररसप्रायमाप्यम् । तत् स्नेहन, प्रह्लादन, क्लेदन बन्धन निष्पन्दनकरामिति ।"
This means that Apya Dravyas are, cold, inanimate (जडस्वस्वभाव) impenetrable, slow, heavy, liquid, having a form, soft juicy and slightly bitter but principally sour, saltish and sweetish. These properties of the Apya Dravyas suggest their use in producing certain specific actions such as Snehakarma, producing happiness and the like.

The third element is Agni or Tejas. Its properties are given as उष्ण, तीक्ष्ण, सूक्ष्म, रूक्ष, खर, लघु, विशद रूप गुण बहुलं ईषदम्ललवणं कटुकरसप्रायं विशेषतश्च ऊर्ध्वगतिस्वभावम् । तत् दहन, पचन, दारण, तापन, प्रकाशन, प्रभावर्णकरामिति । meaning thereby that it is not, sharp, imperceptible, dry, light, slightly sour and saltish but generally of Katuka Rasa and tending to go up always. These characteristics of the Agneya dravya or Tejas dravya principally help us in using it in (दहन) *dahana karma* and *pachanakarma* and the like viz., of giving light, color etc. The Sukshma or imperceptible characteristic of Tejas suggests that it can easily travel through the Srotas or porous bodies etc.

The fourth element is said already to be Vayu which is सूक्ष्म, रूक्ष खर, शिशिर, लघु विशद, स्पर्शबहुलमीषात्तिक्तं विशेषतः कषायमिति । तद्वैशद्यलाघवग्लपनविरूक्षण विचारणकरामिति । These mean that they are imperceptible, dry, cool, light, amorphous and slightly Tikta principally of Kashaya Rasa and so on.

Akasa the fifth element is श्लक्ष्ण, सूक्ष्म, मृदु, व्यवायि, विविक्तमव्यक्तरसं शब्दबहुलम् । तन्मार्दवशौषिर्यलाघवकरामिति । The Akasa substances, therefore permeate the whole of the body and then become digested in the system and their Rasas are indeterminable as none of the six tastes seem to be present therein. They are also beyond perception having no form or volume. The word Sabda Bahula शब्दबहुल suggests that it is the media through which the sound waves are propagated and therefore considered to be filled with sound.

Thus the general characteristics of all these five elements as enumerated in "Susruta" accounts for the formation and existence of the various Rasas in all objects of God's creation whether of animate or inanimate. These also suggest various other principles which form the subject in Physics. We shall try to explain, as far as possible, the physical theories as understood by the ancient Hindus in a subsequent article. Physics, being not the subject of our present enquiry, we think it to be of out of place to deal with it here and refrain therefore from doing justice to that subject here.

We can now easily understand, from what we have said above of the properties of the five elements that the various Rasas that are mentioned to be in existence in a drug, are also produced in the human organism being as they are products of the five elements. We have suggested that this is so in a foregoing paragraph. That the properties of these five elements exist in our system is established beyond doubt. These, in certain proportions, combine together and produce a certain energizing body which performs the functions of the central and sympathetic nervous systems, the Thermogenesis and Thermo-taxis principles. These three functions are called in Ayurveda Vata, Pitta and Kapha respectively. When these are produced in their normal conditions then it is said to be in a healthy state. When either of them is produced in excess or otherwise then the system is said to be in a morbid condition. This being the case, we may unconsciously increase or decrease the production of one or the other of these energizing agents by our irregular and unwholesome diet, and the like, which are themselves products of the five elements and which therefore possess the properties of those elements in them. We can explain this with the authority of "Susruta" himself, and show what particular combination of the properties of the elements aggravates the production of which particular agent and how they could be brought to normal conditions.

Correspondence.

Dr. Gour's Civil Marriage Bill.

A new comet on the legislative firmament of India! A Bill to amend Act III of 1872 was introduced by one, Dr. H. G. Gour; D. C. L., L L. D., M. L. A., into the Indian Legislative Council on the 23rd of March 1921. The Bill requires that instead of the words "I do not profess the Christian, Jewish, Hindu, Muhammadan, Parsi, Buddhist, Sikh, or Jain religion" of the old Act, the following should be inserted "I intend marriage under the provisions of the Civil Marriage Act"; and also that for the words from "do not profess" to "Jaina religion" of the original preamble, "intend marriage under the provisions of this Act" should be substituted. The Act thus amended should be called the Civil Marriage Act. The present Bill is on the lines of the notorious Basu's Bill of 1911 that was thrown out by the better sense of the Government as well as the people; and I hope that a similar fate will await this Dr. Gour's measure.

In the 'Modern Review' of Calcutta for the month of June 1921 our doctor enunciates a proposition that must be shocking to the sense of every human being having any the least conception of or veneration for, religion or the bond of matrimony, for the matter of that; for the writer observes thus "As every student of law knows, in all European countries and in America marriage is a *civil contract*, and as such may be contracted by any two persons without reference to their religion and subject only to the prohibition against consanguinity." But why should there be any prohibition against consanguinity? If it is for the prevention of racial deterioration, prohibition of intermarriages between two different castes or races is, as many eminent biologists maintain, for the self-same purpose. Again, why should the doctor name a few countries? Why should he omit Bachunaland, and other lands? Lawyers read contracts, limitations, and forfeitures only in Nature; they are utterly incapable of recognizing any other aspect. Take a carpenter to some valuable tree in your garden, and ask for his opinion about it; he would say that the tree would make five benches or ten chairs; neither the fragrance of its flowers nor the coolness of its shade—no, not one of its beneficen

properties—would make any impression on his mind. Or, again, take a butcher to some massive and beautiful cow on the meadow; he could only calculate so many pounds of flesh, blood, skin, and bones; he could not appreciate the general usefulness of the animal, much less her motherly or sacred character. And what wonder is there that lawyers in general, and our distinguished Indian jurist in particular, should have observed nothing sacred in the institution of Marriage. Matrimony might be merely a civil contract, a legal arrangement in a book of law, in the imagination of hair-splitting litigants; but in the book of Nature, in the world of reality, marriage is undoubtedly a sacrament, a Divine dispensation. It is true that in the countries named by Dr. Gour marriage is allowed to pass through the process of registration; but he must admit that it is only for the sake of some legal convenience. If people there really denied the religious character of matrimonial unions, they would not solemnize them in some church or temple; but since there is such solemnizing, it must be clear to the meanest intelligence that almost all nations have, instead of denying, emphatically confirmed the sacramental character of marital relation. The law demanding registration of marriages is subsequent to the institution of matrimony, and is further designed expressly for a secular purpose, so that it can in no way obliterate the spiritual character of marriage; the secular is obviously intended, not to supplant, but to supplement, the spiritual bond. Those who framed the law requiring registration were, I am sure, not themselves so irreligious and so miserably callous to all sense of spirituality as to secularize and demoralize one of the most cherished institutions of humanity from time immemorial; materialism has certainly not been the motive or object of matrimonial legislation. Is it not, therefore, absurd and mischievous to suggest, as our learned doctor does, that the legislators responsible for the requisition of registration rejected thereby the sacramentality of conjugal relation? That marriage is sacred is accepted by men and women of all religious denominations—even by Mr. Lyod George and Dr. Wilson—and no legislative enactments could rob that institution of its well-known sanctity.

Again, if the bond of matrimony were merely a social contract, then it must be dissoluble after a certain period, or at any rate, when one party could not live with the other on amicable terms; for any continuance of the contract would in that case mean slavery to the husband or wife that might be disgusted with the other; would our doctor, therefore accept the terminability of marriage? Being steeped in the philosophy of liberty and equality, the doctor must admit that marriage is terminable at will. He could not fix any period of duration against the wishes of either of the parties to the transaction, for that would be encroachment on individual liberty. If therefore marriage could not be a contract for life, what purpose would be served by the formality of our doctor's proposed registration? In other words, if it be intended for compulsion, it would involve slavery, enforcing the union of two unwilling elements; if it be not so intended, then it would be a superfluity, for persons who wished to live together as husband and wife could do so even without any legal formality; in either case, therefore, the bill would be indefensible.

Again if marriage were no more than a contract, the doctor must provide some penalty for breaches of contract; suppose the husband or the wife parted with the other before the end of the term fixed by the marriage bond, then the offending party must pay something to the other by way of compensation, or, perhaps, pay some fine to the Government taking cognizance of the case; Dr. Gour must, therefore, make provision for some penal imposition in his bill, if he wants, as he does, to treat matrimony merely as a contract. No such provision has been made, however; therefore, that marriage is something higher than a simple legal arrangement has been admitted by the higher nature of our worthy law-maker or rather bill-maker, (for, let us hope that such ambitious persons as our friend finish their ambitious careers as mere bill-makers without ever maturing into law-makers), though his lower nature with which he so often identifies himself takes an opposite view.

Neither can he contend that the law of divorce would meet the case in question; for in the first place, the Hindu law knows no divorce between man and woman joined in holy wedlock; and secondly, the doctor himself appears to recognize marriage as a 'solemn' affair and as a relation that must subsist for life. Here are his words:—

"Marriage involves a life-long union, friendship, and companionship; but how many marriages amongst us answer this test?"

Again, "They have no choice in the selection of their life-partners."

Then again we have " to perpetuate the evidence of a solemn act." Marriage is thus, according to our friend, of a solemn and permanent character; and yet, it is not a religious matter! whether it is religious or not, one thing is certain, namely, that Dr. Gour is not a religious man! The doctor assures us that, since marriage is outside the pale of religion, no marriage reform affects religion. But I must tell him that, marriage being within religion, the proposed innovation would spoil it.

The doctor, again, has called his measure a civil marriage bill—it is not a criminal marriage or even a military one, though the language used by him in support of his toy partakes the character of both. He has spoken of Hinduism thus:—"Hinduism, as we know it, is the observance of caste and subservience to the Brahmans." But Hinduism that our sage knows condemns both caste and Brahman! Here is an attempt to show that Hinduism has nothing to do with caste, so that the bill intended to destroy the caste system would not destroy Hinduism. Indeed, his Hindu religion must be one that brings about confusion of castes, and proclaims a crusade against the Brahman priestcraft.

Again, if marriage were not connected with religion, doctor, why should you say that intermarriages would improve our religion? Here are your words :—" One great effect of this measure of national reform would probably tend to improve our religion......" But you are infallible, doctor, for I forgot the remaining part of your sentence; I remember it now, and it runs thus :—for " a new nation will need a new religion." And then comes the pregnant proposition—" We can never reconcile political progress with religious stagnation." Though matrimony is not related to any of the existing religions including Brahmoism and Aryaism, it is yet intimately connected with your

new religion to be called, perhaps, Gourism, after so illustrious a founder, so versatile a genius. Not every marriage, however; but only those varieties of it that involve a commingling of diverse blood-elements. And you are creating this religion for a new nation; is it also to be created by you? Why when you could create such a wonderful religion, every one would expect you to create a nation worthy of your religion; for, are you not an *Apara Brahma*? Again, would your religion generate your nation? If the nation had already existed, then the religion could not have generated it. Your predecessors claim originality, not only in the matter of religion, but in that of politics. Followers of all existing religions, however, must be thankful to you for your solicitude for religion, though it is no more than gross materialism, and admire the audacity with which you have pushed the cause of destructive construction by supporting religion and nationality with a view to destroying both.

Again, the doctor says thus:—"I have already pointed out that of the population of India a considerable portion consists of those who regard marriage merely as a civil union." Is this a fact? If it were so, why should he write thus?—"This does not necessarily deprive marriage of its religious element; for, in practice, many parties thereto prefer to follow up the civil contract by a religious ceremony in church, and thus law and sentiment are both satisfied." Marriage is marriage not because it is registered by the Registrar of Marriages, but because it is duly solemnized by religion. Indeed, a birth or death is birth or death, not because it has been formally recorded by the Registrar of births and deaths, but because it has been ordained by Nature: suppose a case of birth has not been registered; would the Doctor Saheb deny the fact? Similarly, marriage is founded on religion, and can very well exist without any legislative support or administrative arrangement.

Cocanada }
13—7—21 } G. HARISCHANDRA ROW.

A Short Story.

Viravara—A Faithful Servant.

By P. PADMANABHA IYER.

Once upon a time there lived a mighty and noble King, named *Sudraka* in the city of Sobhavati. One day a Kshattriya youth, Viravara by name, came to him. Viravara had a wife, a son and a daughter. He submitted his intense desire to serve the King and begged of him to give him 500 *dinaras* (a small coin) per day. The king, who was struck with his manly and noble bearing, readily engaged his services and graciously gave him 500 *dinaras* per diem in accordance with his wish.

Sudraka was exceedingly curious to know how he made both ends meet with such a small wage. He therefore deputed a few servants to note it secretly and report to him.

Viravara, after paying his respects to the King every morning, stood at the palace-gate and kept a vigilant watch over it till noon. He then received his wages and went home. He gave 100 *dinaras* to his wife for purchasing articles of food. With 100, he bought cloths, betel-leaves and other knick-knacks. He spent another 100 on offering Puja to Siva and Vishnu. With the remaining 200 *dinaras*, he fed the maimed and the destitute. He then performed his ablutions, ate his mid-day meal and went to the King's palace and stood guard over it. In the night, he stood undaunted at the palace-gate with drawn sword. The servants reported all this to the King. Sudraka was immeasurably pleased with Viravara's devotion to him and resolved to shower unprecedented favours upon him in due course.

It was a tempestuous night. Rain fell in torrents. The King, in order to see whether Viravara was at his post of duty in that inclement weather, called out, "who is there at the palace gate?" "I am here," came the ready answer from Viravara. The King thought that such a marvellously faithful servant was an invaluable acquisition to him.

On another stormy night, the king heard the distant wailings of a woman. He got up, came to the window and shouted, "Who is there?" "I am here", came the ringing answer from Viravara. The king was considerably gratified to find him maintaining watch and ward over the palace in that stormy night. He ordered him to go and find out the woman, who was wailing and the cause of her grief.

Viravara, defying the terrible storm and the pitchy darkness, cheerfully went out with sword in hand to make enquiries. The king dominated by dual feelings of curiosity and sympathy, followed him unobserved. Viravara went beyond the city and there near a tank saw a woman with dishevelled hair, weeping and wailing. He asked her who she was and why she was lamenting. She answered, "I am the tutelary Goddess of Sudraka's kingdom. I weep because this mighty and large-hearted king who is my sustainer and nourisher, is destined to die in the course of three days. Who will protect me then?" Viravara, who was greatly disconcerted asked her whether there was any means by which the king's life could be saved and assured her that he was quite ready to risk his life in order to save the king's. The Goddess replied, "Viravara, none can outstrip you in your devotion to your master. There is only one way and it is in your power to carry it out. If you sacrifice your only son, Sathvavara to the Goddess Durga, the king will live long." Viravara said, "Mother, I shall promptly carry it out." The goddess blessed him profusely and disappeared. The king was listening with fascinated attention to all this from his place of concealment.

Viravara, who was stealthily followed by the king, hurried to his house, woke up his wife and told her everything. She said that no sacrifice was too great for saving king Sudraka, their benefactor. They then roused their son, Sattvavara, and narrated to him all that had transpired. The noble boy said sweetly and without any trepidation, "My dear father, I am cheerfully willing and ready to die for the king, who gives us food and through whose bounty millions of people live. You therefore perform the sacrifice without delay and save his life." The king was astounded by the marvellous nobility and faithfulness of this tiny family.

Viravara, accompanied by his wife and daughter, took the boy to the temple of Durga. The king followed them unobserved. The noble boy prostrated before the Goddess and prayed to her thus:——"O mighty Goddess, accept the sacrifice of myself and grant king Sudraka longevity so that the country might under his long benign rule smile in uninterrupted peace, plenty and prosperity." Viravara cut off his head and offered it to the Goddess. A celestial voice said, "O Viravara, by the sacrifice of your only son, you have saved the life of king Sudraka. Your devotion to your master is matchless."

Viravara's daughter, Veeravati, overwhelmed by

intense grief at the death of her beloved brother died of heart-break on the spot. Viravara's wife thereupon addressed her lord thus: "Of what use is my sterile life, after losing both my darling son and daughter? I have therefore made up my mind to put an end to my wretched existence by ascending their funeral pyre." Viravara, finding her very obdurate, allowed her to have her own way. He and his wife then made a heap of dry twigs and placed the corpses of their children on it and set fire to it. Viravara's wife, Dharmavati, prostrated at the feet of her lord and bade him farewell. She then bowed before the Goddess and fervently prayed thus:—"May this noble Kshattriya youth become my partner in the next *janma* too!" She then jumped into the blazing funeral fire and was soon reduced to ashes.

Viravara thought thus:—"I have succeeded in securing for the King long life. After witnessing the sacrifice of my whole family, of what use is my desolate life? Why not I therefore propitiate the goddess by making an offering of my head to her? After praising the Goddess ardently, he cut off his head. King Sudraka, who was witnessing with feelings of pain and wonder this four-fold tragedy from his place of concealment, thought thus.—"For saving my *unworthy* life, this noble youth, Viravara, has sacrificed his family and himself. It would be iniquitous that I should live at the expense of four such noble lives. Death would therefore be welcome to me." He then drew his sword, bowed before the Goddess and prayed to her thus:—"O mighty Goddess, be pleased with the sacrifice of my head and restore to life the noble Kshattriya youth, Viravara, and his worthy family." He then attempted to cut off his head, when a celestial voice thundered forth:—"Do not commit the rash act of killing yourself. I am immensely pleased with your nobility and magnanimity. Viravara and his family shall come to life again." Immediately Viravara, his wife and children began to throb with life. The king, on seeing this miracle, hid himself again. Viravara rubbed his eyes and looked around and was greatly bewildered by finding himself and his family alive. He exclaimed in wonder and amazement, "How is it that I see you three—my wife, son and daughter—who were reduced to ashes, in flesh and blood now? It is miraculous how I, who had cut off my head, am also alive now. Is this a dream, a delusion?" His wife and children said, "All of us live through the boundless grace of the good Goddess Durga. This is neither a dream nor a delusion." Viravara, after prostrating before the Goddess escorted his wife and children home. He then proceeded to the palace and stood guard over it. King Sudraka surreptitiously got into his palace through a secret backdoor, came to the terrace and called out, "Who is there at the palace gate?" Viravara replied promptly "Here I am, your gracious Majesty. I succeeded in tracing out the wailing woman. She was an ogress and I destroyed her." The King amazed beyond measure at his reticence and modesty, addressed him thus:—"O Viravara you are a marvellously noble soul. That you do not even make mention of the magnificent deed done by you of which I was an eye-witness, is an unerring index of your greatness and goodness."

The next morning the King held a durbar and gave a graphic description of the golden deed done by his faithful servant. Every one present greatly marvelled at Viravara's magnificent sacrifice. King Sudraka then bestowed upon him with immense joy half of his kingdom.

Viravara and Sudraka lived for many, many years in uninterrupted peace and unclouded happiness.

Books by Mahatma Gandhi

FREEDOM'S BATTLE

A comprehensive collection of Writings and Speeches on the present situation including The Khilafat Wrongs, The Punjab Agony, Swaraj, Hindu Muslim Unity Indians Overseas, The Depressed Classes, Non-co-operation, etc., with an historical introduction by Mr. Rajagopalachariar.

The best preparation for any one who desires to take part in the great battle now going on is a silent study of the writings and speeches collected herein.

Price Rs. 2—8. Popular Edition, Rs. 1—8

SWARAJ IN ONE YEAR

A comprehensive collection of writings and speeches which clearly explain and point out the necessity of Swaraj for India, how to attain it and on what conditions.

Price As. 8.

INDIAN HOME RULE (Hind Swaraj)

4th Edition

The booklet is a severe condemnation of modern civilization. The views expressed by Mahatma Gandhi show the only true way to Swaraj.

Price As. 6

MAHATMA GANDHI

3rd Edition

His Life, Writings and Speeches with a Foreword by Mrs. SAROJINI NAIDU. Tastefully bound with an index.

Price Rs. 2

BOOKS ON LIBERTY & FREEDOM

INDIA'S WILL TO FREEDOM

By Lala Lajpat Rai

A collection of Writings and Addresses on the present situation and the work before us.

Price Rs. 2—8

FOOTSTEPS OF FREEDOM

By James H. Cousins

A collection of the sketches of some great masters of thought. The book forms a most valuable study at this psychological moment.

Price Rs. 2

HOW INDIA CAN BE FREE

By C. F. Andrews

"India has no need to take the sword in order to be free: She has a much more powerful weapon ready to her hand. If once her people unitedly decide to be free they can be free."

Price As. 4

AT THE POINT OF THE SPINDLE

By Srimati Sarla Devi Chaudharani

"The hand that spun in India supplied the nation with food, comfort and liberty. It is at the point of the spindle only that we shall win back our freedom."

Price As. 4

INDIAN INDEPENDENCE

The Immediate Need

By C. F. Andrews

To be in subjection to a band of foreign rulers, if Seely's historical maxim is true, cannot but lead to national deterioration.

Price As. 3

Ganesh & Co., Publishers, Madras

Trichy Agency, China Bazar Rd.

THE ANTISEPTIC

A monthly Medical Journal for the busy practitioner

Edited by **Rao Sahib U. RAMA RAU,**

Medical Practitioner, Madras.

and contributed to by eminent men in England and India,

The Antiseptic is the premier Medical Journal in Southern India and has been in continued existence since it was started in 1904.

Subscription Rs. 5 a year inclusive of postage.

Subscription may begin from any period. Every volume begins with January number. Back numbers are available. *Specimen copy sent free to members of the medical profession.* Members of the Medical Profession are requested to send contributions, for which they are given honorarium. Details sent on request to the Editor and Proprietor, Rao Sahib U. Rama Rau, 323 Thambu Chetty St., Madras to whom all remittances, literary communications and business letters should be addressed. Rates of advertisement quoted on request.—

Very useful books on Sanitation

HEALTH & FIRST AID

By Rao Sahib Dr. U. RAMA RAU,

Medical Practitioner, Madras.

ENGLISH PUBLICATIONS

		As.
Health Lecture Series:—		
No. 1.	Houses in relation to health—2nd Edition	2
,, 2.	What to do before the doctor arrives, 2nd edition	2
,, 3.	School Hygiene ,,	4
,, 4.	Water in relation to Health ,,	2
,, 5.	Air in relation to Health ,,	2
,, 6.	Health and Disease ,,	2
,, 7.	Preventable Diseases ,,	2
,, 8.	Common Disease Carrying Insects ,,	2
,, 9.	Milk in relation to Health	2
,, 10	Alcohol and its dangers	2
,, 11	Personal Hygiene	4
,, 12.	Home Nursing	8
,, 13.	Food in relation to Health	2
First Aid in Accidents, 3rd edition		12

VERNACULAR PUBLICATIONS

First Aid in Accidents—Tamil 2nd edition		8
,,	3rd edition	10
First Aid in Accidents—Telugu, 2nd edition		10
,,	Canarese ,,	10
,,	Malayalam, 1st edition	8

Copies can be had of:

SRI KRISHNAN BROTHERS,

CHEMISTS & OPTICIANS,

323, Thambu Chetty St. MADRAS.

---

1. Santanadhi Thailam

Cooling for bath. Used by Maharajahs, Princes and others.

2. Scented Nuts
3. Sandal Powder
4. Incense sticks of highest quality

All Indian perfumes, finest ottos, purest Punugu &c., can be supplied at lowest rates.

Please apply to:

Messrs. K. R. V. & Co.,
KUMBAKONAM.

P. S. S. Raghavan,

8 Malaivasal

DEALER IN

SWADESHI . . . . . GOODS.

Arya - - Charitam

OR

STORIES OF ANCIENT INDIA

Illustrative of Indian Ideals in the past.

Selected form the Epic and Puranic Literature

AND

EDITED BY

the late Hon'ble V. Krishnaswamy Aiyar, B.A., B.L.

Member of the Executive Council of the Government of Madras.

PRINTED AT THE

SRI VANI VILAS PRESS, SRIRANGAM

Demy 8vo. Pp. 742. Cloth Bound. Gilt.

Price Rs. 3-8-0. Postage extra.

Bookselling Department.

SRI VANI VILAS PRESS,

Srirangam.

READY FOR SALE.

IDEALS and REALITIES

(Studies in Education and Economics)

BY

SHAFAAT AHMAD KHAN, M.A., Litt. F.R.H.S.,

Sideny Sussex College, Cambridge; Trinity College, Dublin and the University of London.

Assistant Professor of Indian Economics University of Madras.

Senior History Lecturer to the London County Council, 1917—1919 Special Research Lecturer to the University of London, King's College, 1920.

The book consists of two parts. The first part deals exhaustively with the development of English Education during the years 1689 to 1750. The second part of the book is devoted to that very important subject, Indian Banking and Currency, which has been masterfully treated by the author in a small compass. The various opinions on the subject by different schools of thought have been collated and discussed. In a word, the whole work is of supreme importance just at the present moment of India's transition. The book is intended not only for the use of the student of economics but also to serve the purposes of a layreader.

The price is kept as low as possible in spite of the present abnormal increase of cost in production of books.

Price Rs. 8 per copy: Postage, etc., extra.

Publishers: THE LAW PRINTING HOUSE,

Mount Road, Madras.

ALEMBIC

VEGETABLE TONIC SYRUP.

A purely vegetable preparation highly efficacious in general complaints such as dyspepsia, loss of appetite, indigestion debility etc. V. T. Syrup stimulates the lever, regulates the bowels, improves digestion, enriches the system with pure blood and makes the weak feel quite a new man.

Re. 1-2-0 per bottle.

Syrup compound Glycerophosphates A true nerve-vigour and tonic for the body and brain **Re. 1-6-0**

Syrup Hypophosphites of Lime. Invaluable remedy in consumption, Bronchitis and other Lun diseases. **Re, 1-2-0**

Sarsaparilla. Most effective preparation in treatment of troubles arising from impurities in the blood—acquired or constituted. **Re. 0-13-0**

Febrolene. A preparation well known for its properties, Curative, Preventive and Tonic combined for treatment of fevers-malarial, Agne etc.

Musk Lavender and Eau De Cologne

as articles of Luxury and necessity

— combined with economy —

have been much appreciated by the people of refined tastes and fashions

Alembic Chemical Works Co, Ld.

50 Princess St. BOMBAY No. 2.

SAKUNTALAM A Drama by Kalidasa with the rare commentary of Abhirama. With a Critical English introduction and several half-tone and colour illustrations.

Crown 8vo. pp. xlvii—332 Cloth Gilt.

Price Rs. 2-12-0 only.

Sri Vani Vilas Press, Srirangam

LOOK SHARP *LOOK SHARP!*

A Rare and golden opportunity for buying the BEST FOUNTAIN Pens.

JUST ARRIVED A VERY LARGE FRESH STOCK OF ALL KINDS OF PENS

If you miss this chance, you wil never get it in future.

Neptune Fountain Pen No. 210 with strong 14ct. solid gold nib and iridium tipped.	Rs. 3	8	0
The "T. S. V." Fountain Pen with large barrel, good vulcanite strong 14ct. solid gold nib and iridium tipped Price greatly reduced.	Rs. 3	0	0
The "Venkatachary-Compacto" Fountain Pen with nickel cases and clips	Rs. 4	0	0
Swan-Blackbird Fountain Pen.	,, 3	0	0
Waterman's Ideal Pen No. 12.	,, 6	0	0
The Swan Fountain Pen.	,, 5	0	0
The ParamahamsaFountain Pen,	,, 5	0	0

All these pens are available in Fine, Medium and Broad points.

Genuine Silver clips, nickel clips, Swan and Waterman's Inks are always kept and supplied at the lowest market rates. Spare parts are available for all Pens. All sorts of repairs of Pens undertaken and charged moderately.

Wholesale Agents:

T. S. VENKATACHARIAR,

Bookseller, Stationer and Cloth Merchant,

Clive's Bildings, **TEPPAKULAM P.O. Trichinopoly.**

SRI RAMAKRISHNA MATT PUBLICATIONS

MADRAS.

THE SAINT DURGA CHARAN NAG.

(The life of an Ideal Grihasta).

This is the most charming presentation of the wonderful life of a householder disciple of Sri Ramakrishna, popularly known as Nagmahasay. Of this disciple, his illustrious brother Swami Vivekananda used to say, "I have travelled far in different parts of the globe, but nowhere could I meet a great soul like Nagmahasay. The saintliness of the life will strike awe and admiration even in the heart of the most casual reader.

Price Re. 1.

Gospel of Sri Ramakrishna. Third Edition (Part I.)

According to M. a disciple of the master—Price Rs. 2-8-0

Apply to

THE MANAGER,
Vedanta Kesari,
MYLAPORE, Madras.

ARYA DHARMA.

(1) **A High-class Tamil Monthly Magazine** devoted to Hindu religion, philosophy, Dharma and Literature.

(2) It is patronised by H. H. Sri Jagadguru Sankaracharya Swami of Kumbakonam and H. H. Sri Jagadguru Sankaracharya Swami of Sringeri.

(3) It is conducted by the Dakshina Bharata Dharma Mandalam of Trichinoply of which it is the official organ.

Annual Subscription is **Rs. 2-8-0** per annum.

The current volume is the 6th and begins from Raudri Vaikasi May—June 1920.)

Apply to

THE GENERAL SECRETARY,

Arya Dharma office, TEPPAKULAM, Trichinopoly.
and SRI VANI VILAS PRESS, *Srirangam*.

LOOK SHARP!

LATCHMIKANTHAM STUDIO,

Opposite to Municipal Dispensary,

TEPPAKULAM POST, Trichinopoly.

A Golden opportunity for utilising your money for the approaching New Year.

WHAT?

Photographic Publication.

High Class Bromide Enlargements from faded and smallest Photos up to Life size (from any copy.)

Whether in a group or single.

Particulars of rates in person.

S. Noor Mohamed & Sons,

Manufacturing Opticians, Direct Importers of Watches, Clocks, Rolled Gold Jewellers, Fancy Goods, Fountain Pens, Harmoniums, Gramophones, All kinds of Musical Instruments, Gas-lamps, Stoves, Electrical and their accessories, etc.,

286 & 7, Big Bazaar Road,

TRICHINOPOLY.

Specialists in eye examination and suppliers of the best spectacles at the lowest rate.

Sole Agents for H. M. V. Gramaphones. All Records are available always.

Large stock of best French reed Harmoniums is kept and supplied cheaper than the prices at Calcutta.

West End, P. Orr & Sons, and other best Watches, Clocks etc., can always be had at a very moderate price.

SWAMI VIVEKANANDA.

His Complete Works—Vol. III-IV, Rs. 2-8 each, Vols. I, II and V, Rs. 2-12 each. Cloth 8 As. extra each.

From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.

Karma-Yoga 12 As. East & West 10 As.

Jnana-Yoga (21 Vedanta lectures) Re. 1-8.

Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Re. 1.

The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs. 3-4 each. Vol. IV, Rs. 2-8. Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Re. 1-13.

Srimad-Bhagavad-Gita. Text, Eng. translation, paraphase, and notes by Swami Swarupananda. Cloth. Rs. 2-8.

Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavanand (Boards), Rs. 2.

Most of the above books are offered at concession rates to subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (26th year). Annual Subscription Rs. 2. (Mayavati, Dt. Almora).

Works of Swami Abhedananda and Sister Nivedita are also avilable. For catalogue of books and photos please apply to—

The Manager, Advaita Ashrama, Publication Dept.,
28, College Street Market, Calcutta.

Very Important! **Look here please!**

Are you interested in the regeneration of our youngsters on the Ancient Hindu lines?

Post an order today for "DHARMARATNAVALI," a series of exhaustive discourses on the Hindu Ethical principles as portrayed in the Conduct of the heroes of the Ramayana &c., with brief illustrative incidents. Written in easy TAMIL by the well known researcher and specialist Mr. C. R. Srinivasa Ayyangar B.A., very useful to Hindu ladies and youngster.

Price **Annas 8** per copy. Postage extra.

Write today without fail

To,

SriChandra Vilasa Book Depot,

Sanskrit College Street (M)

MYLAPORE, Madras (S.)

Indian Medical Record

A Journal of Public Health and Tropical Medicine

Annual Subscription Rs. 7—8—0 Post Free.

SPECIAL TUBERCULOSIS NUMBER.

Price Rs. 2. DECEMBER 1920 Postage As. 4 extra.

CONTAINS all uptodate knowledge about the *causation, prevention* and treatment of the great white scourge TUBERCULOSIS with special reference to INDIA.

THIS NUMBER will be supplied free to all subscribers of the INDIAN MEDICAL RECORD,—for the year 1921.

Address:—

INDIAN MEDICAL RECORD,
2, Harakumer Tagore Square,
CALCUTTA.

SRI BHARAT DHARMA MAHAMANDAL.

The All-India Hindu *Socio-religious* Association.

General President: H. H. the Maharaja Bahadur. of Durbhanga

Subscription for General Members each Rs. 2 a year.

Members have the privileges of (*a*) the Mahamandal Benevelent Fund; (*b*) the Mahamandal Magazine (in English),—a High Class Monthly *free*; (*c*) all the Mahamandal *Shastric* Publications, at three-fourth price.

Prospectus and Specimen copy of the Magazine sent FREE.

AGENTS wanted in all important towns. Commission handsome.

The General Secretary, Sri Bharat Dharma Mahamandal.
Benares Cantonment.

Notice.

GRAND CLEARANCE SALE

of BOOKS and PICTURES

With 5600 prizes of the value of Rupees Twenty Thousand Rs. 20,000

ENGLISH:

Six penny Novels
Shilling Novels
Colonial Library Novels
Fiction
Romance
History
Adventure
Travel
Poetical works
and Classic Books

by all popular and standard authors.

SANSKRIT:

Philosophical works
Sastraic Booklets
Kavyas, Dramas, Prose works
Stotras and Miscellanous

works of the famous Sri Vani Vilas Press, Srirangam.

TAMIL:

Standard works
Novels
Story Books
Magazines etc., etc.,

PICTURES:

Indian Gods and Goddesses, Notables of India, Ruling Chiefs and Princes, Indian Patriots and Indian Architecture and Landscape Scenery etc.,

All these are offered for purchasers of 1 RUPEE tickets.

Printed and Published [illegible]